

HINDU CEREMONIAL OF 1616

BY FR. GONÇALO FERNANDES

INTRODUCTION

At the end of 1560 the then Viceroy, Dom Constantino de Bragança, undertook the expedition against Jaffnapatnam, which resulted in the defeat of its king. Then the Viceroy built a permanent Portuguese fort in the island of Manar.

Gonçalo Fernandes, from Lisbon, one of the soldiers in the Viceroy's army, was stationed at Manar. At the time he was more than twenty years of age and came under the influence of the Superior of the Fishery Coast, Fr. H. Henriques. Very soon Gonçalo asked to be admitted into the Society of Jesus. The Superior wrote to Fr. Quadros, the Provincial at Goa, who granted his admission so that in the catalogue of December 1561 (D. I. V. pp. 269, 309 and 689) he appears as a novice at Manar under the direction of Fr. H. Henriques.

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Before the end of 1562 Bro. Gonçalo Fernandes was already in Goa, not among those preparing for the priesthood, but in the list of Coadjutor Brothers (D. I. Vol. VI. p. 619), 32 Jesuits, who were in charge of the manual work of the college of S. Paulo.

During ten years after his entrance into the Society in 1571, he kept doing the work of infirmarian in Goa (D. I. VIII p. 424). In this way his preparation for the priesthood was delayed, because his services in that capacity were absolutely necessary. The Indian Province owes to him a great debt of gratitude for having been able with his skill and care to save from death many of the Jesuits, who would otherwise have been carried away by the epidemic (D. I. VIII. p. 645 and 11*).

Furthermore, in cases like the one of Bro. Gonçalo, the Superiors in Goa followed the policy of testing vocations rather sternly and kept them away from their ecclesiastical studies. There was the case of Bro. Francis Durão, who until 1567 was kept busy in the Fishery Coast as an interpreter for hearing confessions (D. I. Vol. VII. p. 552 and Vol. V. p. 682), in Tamil and only then, when he was 39 years of age, was he sent to Goa and Cochin for a short course; but he found Latin so difficult that he had to be ordained with no Latin and less Greek.

Fr. Valignano, in his famous report to Rome of 1583, has this to say about such candidates in India: "Portuguese candidates, over twenty years of age, the newly arrived from Portugal, are better for religious life, and those who have had some literary training, so that they may be able to hear confessions, even though advanced in years and not intellectually gifted, are to be admitted if they have a true vocation which is to be tried by delaying their studies and ordination, making them serve in hospitals and doing the jobs of Coadjutor Brothers and such like offices".

In 1587 Fr. Gonçalo Fernandes, already a priest, was the companion of Fr. Francis Durão, then Superior of the "Residentia Trichandurensis", now Trichendur or Tiruchendur, whose influence on the newly ordained Fr. Fernandes was very great. They had already been together at Manar in 1561 (D. I. Vol. V. p. 269).

In 1595 Fr. Fernandes was sent by his Provincial to Madurai to attend to the Paravas.

In 1606 Fr. Nobili came with his Provincial, Fr. Laerzio, who approved a new method of approach to the caste Indians who had until then refused to accept the message of the Gospel from the Portuguese Fathers.

This made Fr. Fernandes study the *Sutras*. The result of his investigations is the treatise which he finished in 1616 and sent

to Rome. In it we shall find a very careful exposition of the Hindu ceremonies.

So freed of any kind of bias, that the reader can scarcely imagine that the same man is the author of the two memorials sent to Rome against Fr. Nobili's policy of conversion during that time.

This systematic study of the Hindu ritual, which was written for the benefit of his Superiors, was done by a Portuguese nearly two centuries before the French, English and German Orientalists wrote about it. The MS runs into 141 folia. Twenty seven chapters deal with the life of a Brahman from conception to death. Then follow four chapters on Hindu belief. Chapters 32-38 deal with public worship and chapter 39 gives a list of Hindu sects. The book ends with a long appendix of eight chapters, a kind of Hindu penitentiary.

Fr. Fernandes knew Tamil, but no Sanskrit. He was therefore obliged to use a Tamil translation of the Sanskrit works dealing with his subject.

We are giving here the letter to Fr. General, the introduction and the first two chapters in the original Portuguese form which have been translated into English and annotated¹.

TO OUR FATHER GENERAL

(fol. 2) These notes are written with the intention to give Your Paternity some sort of information about the way of life of non-Christians in this part of the world and especially about the brahmams, the guardians of the law, their behaviour, customs, religious ceremonies, and about the fund of scientific and legal knowledge they possess. For this it will be necessary to describe in general terms the nature and number of these laws.

The Hindu law is divided into four sections with the following names: Rg Veda, Yajur Veda, Sâma Veda and Atharva Veda². Each section has two parts, one spiritual or substantial; the other is called *karma*, which seems to be a code of regulations on sacred rites and the manner of performing them.

PERA NOSSO PADRE JERAL

Avendo de dar a V. P. nestes papeis alguma noticia do modo de proceder que tem o gentilico destas partes, particulamente dos *bramanes*, em cujo poder estam suas lleis, seu modo de proceder, custumes, ritos, e a(s) sien-sias e lleis quais sejam, e que contenha en si, pareceo necesario em poucas pallavras dizer em comum que e quais sejam.

Digo pois que suas lleis se repartem em quatro. Seus nomes sam: Irucu, Eihiru, Xama, Adaru; as quais se devidem em duas partes, huma mera espiri-tual ou sustansial, a outra parte chamam *carman*, que parece vir a ser lleis em que se enseram todas as cou-sas pertensentes a seus ritos, o modo de proceder delles.

¹ Roman Archives of the Society of Jesus. GOA 59 fols. 2-142. See also J. Wicki, *Die Schrift des P. Gonçalo Fernandes, S. J., über die Brahmanen und Dharma-sastra*, Münster 1957.

² Basham p. 232.

The *sannyasins* follow the law called *Jñāna*. They have no sacrifices, no learning or teaching; they do not perform *Yajña*. They spend all their time in contemplation in order to come to the knowledge, of, and union with, the Parabramā, so that they may be transformed into him or come to enjoy his presence.

The second part, called *karma*, has three sections, i. e. ³: *Yajur*, *Rg*, *Sāma*. 1) *Yajur* is an instruction on the ritual of sacrifices, which are infinite, because for each particular case there are particular sacrifices. 2) *Rg*, with all the ceremonies in public and in private, contains all the *mantras* to be recited at each sacrifice and ceremony. 3) *Sāma* contains all the songs and melodies required for these ceremonies; this is what they like best. It is said that the brahmans are born with *Sāma*, as the rajas with *Yajur* and the vaiśyas with the law of *Rg*.

The fourth section called *Adaru* is the same as *Jñāna*, which enjoys such great authority and respect that, even in mutilated form as it at present exists, is accepted as a supreme authority. From this comes the ceremonial for the *Kudumi*⁴, the receiving of the sacred thread and the *mantras* to be recited at the thread ceremony, at weddings and the *sannyasin's* way of life. Most of the *mantras* are charms meant to cause death, to obtain a dishonest desire and to send an evil spirit.

The Hindus, however, hold some of these as supernatural, others as necessary to salvation; so they call them spiritual or substantial, i. e.: *Jñāna*. The three names for fire, used at various sacrifices, are given i. e.: the first, *garhopatya*; the second, *takkinakkini* or

A lei a que chamam *nhana* seguem os *sani(a)xes*, os quais depois de serem *saniaxes* nem tem sacrifícios, nem aprendem, nem ensinam, nem fazem *equiam* e gastam sua vida em contemplar como compreenderam a Parabramā pera se unirem e serem a mesma cousa com elle ou gosarem de sua precencia.

A segunda parte a que chamam *car-mam* se divide em tres lleis, scilicet: *Eihiru*, *Irucu*, *Xama*. No *Eihiruvadam* se ensina o modo de fazer os sacrificios que sam emfenitos, porque pera cada cousa os tem particulares. Suas serimonias asim gerais como particulares, a que chamam *Irucu*, comprende em sim todos os *mandirōis* que se dizem a cada hum dos sacrificios e serimonias. Na treseira se contem as toadas dos *mandirōis* que conforme as serimonias que fazem se an de dizer em diversas toadas, e hé a lei de mais estima entre elles; e asim disem naser com os *bramanes*, e com os *raixos* naceo *Ehiru*, e com os *comutins* a lei *Irucu*.

Tem tambem a quarta lei a que chamão *Adaru*, que por outro nome se chama a lei *nhanam*. O que contem em sim (fol. 2 v) hé de tanta autoridade que posto que della nam tenham senão alguma parte, não ai quem a contradiga em nada. Della manam o modo de fazer que aja de ser os *mandirōis* que ao o *corumim*, o botar da llinha, e de que aja de ser os *mandirōis* que ao fazer se disem e ao botar, e que se aja de fazer nos cazamentos, o modo dos *saniaxes*, e o mais sam feitasas asim pera matar como pera cousas torpes e mandar demonios.

E como elles tenham algumas destas cousas por sobrenaturais e outras por nesarias a salvassam, lhe chamam a lei espiritual ou sustensial, que hé *nhanam*. Tambem se ensinam os nomes dos fogos em que se an-de fazer os sacrificios que sam tres, scilicet: o fogo pa-

³ Dowson p. 345.

⁴ Cronin pp. 104-5.

dakṣṇagni the third, *ahavaniya*⁵, — all of which are names taken from the *mantra* that is to be recited. These are to be used at other sacrifices along with other *mantras* They refer to their laws.

Six are the sciences they most esteem and are called *śāstras*. The first is called *Cintāmani*, which contains the best sophistic argumentation. The second is *Vedānta*, which means the supreme wisdom⁶. In this treatise they prove that there is only one God, who is present in every creature whether rational, irrational and not sensible. He is the soul of all souls, which have to be reborn many times until each becomes *sannyasin* and is realised as *Parabrahmā*; then the soul will be reunited to *Brahmā*; and, as some aver, it will in a glorified body serve God.

The other four *śāstras* are called after their authors. They describe sacrifices, specially the *Yajña*, and lay down what is to be used and how to perform it; what *mantras* are to be used and who should perform them. They are called *Bhatta* or *Kumārila-Bhatta*⁷, *Prabhākara*, *Pūrva-mīmāṃsā*, *Jaimini*⁸. These are the names of those who composed (?) these four *śāstras*. What we have found of them has here been summarised.

How many are the states in the life of a brahman and what does each state require? These comprise the sacrifices to be performed, beginning with 1) when the wife is with child; 2) at the time of giving birth; 3) when naming the newly born child; 4) when coming out from his home for the first time and 5) when taking solid food for the first time. The *mantras* to be recited on all these occasions and the ceremonial to be followed at the *kudu-*

tião, o fogo *dara daquizana*, e o treceiro *agavaniam*, os quais tem os nomes conforme ao *mandiram*, ao *mandiram* com que se fazem; servem pera diferentes sacrificios com diverços *mandirōis*. Isto quanto as lleis.

As siensias de que se mais presam sam seis, a que elles chamam *xastras*. Huma dellas chamam elles *Xintamani*, que quer dizer a margarida dos argumentos fundados em sufisticaria. A segunda se chama *Vedanda* que hé o mesmo que remate de sabedoria. Provam nella nam aver mais que hum só Deos que está em todas as creaturas asim resionais como irresionais e emsensíveis, e que hé alma donde as almas de todos procedem; a qual pera se tornar a unir com elle á-de naser tantas vezes, até que venha a ser *saniazi*, porque entam comprehende quem seja *Parabrama*: se tornará a reunir com elle ou, com(o) outros dizem, em corpo glorioso o servirá com ella.

As outra quatro *xastras* se chamam dos nomes de quem as compôs. Em todas ellas tratam dos sacrificios, principalmente do *equiam*, com que se aja de fazer, e como, com que *mandirōis*, que(m) no aja de fazer, etc. Seus nomes sam *Battan*, *Para-* (tol. 3) *bacaram*, *Purabamincan*, *Ginensemiam*, que sam os nomes dos que as fizeram. Isto as lleis e *xastras*. Aqui veram, aqui se echará neste compendiam ho seguinte.

Quantos sejam os estados que nesta maquina do *bramanismo* se comprehendam e o que em cada hum se contenha, todos os sacrificios que se fazem, começando do que se fas estando a molher prenha, quando pare, quando pon nome a criança, quando sai fora de caça, quando lhe dam a comer cousas solidas, com os *mandirōis* que se disem a cada huma destas cousas, as serimonias que se fazem ao do *corumbi*, com seus sacrificios os que fazem ao botar da llin-

⁵ Kane II 677.

⁶ Dowson p. 81.

⁷ Dowson p. 170.

⁸ Kane II passim.

mi with its sacrifices, at the time of taking the sacred thread and at weddings. Then we have the duties of brahmacarins, of married men (*gr̥hastha*), of *vanaprasthas* and *sannyāsins*; who was the founder of *sannyāsins*, what is the meaning of the staff, called *tandu* (*danda?*), and their baths; the ceremonies at meals, their *laccanei* i. e.: signs on their foreheads. Again, what the brahmins believe about the Creator of the world and what they mean by creation⁹. The sacrifices and the ritual when placing a *lingam* in a fixed position with the *puja* to be performed before it are listed; as also how a brahman has to prepare himself for *puja* in a temple; how many are the kinds of *puja*; ceremonial and sacrifices of *ti-vacam* of *divasa*; solemn *Yajña*. And again, different sects among the Pandaras (Vaisnavites) and the marks they use to show to what sect they belong are explained. There may be other items, but these are taken from authoritative books and from their laws.

The brahmins are strictly bound to defend their religion, but in such a way that it may not discredit others, because their conviction is that all religions have something which belongs to their religion. For instance, although Islam rejects the idea of a trinity of Brahma, Vishnu and Urutirem (Rudra), nevertheless it defends the unity of God, Creator of heaven and earth. He is, according to the brahmins, Parabrahmā. Christianity rejects the idea of many gods, yet it says that there is only one God, Creator of heaven and earth, who also is Father, Son and Holy Spirit, like the Hindu trinity above mentioned. Therefore, the discredit of any religion is a discredit of their own, which contains elements of all other religions.

These are the main points which all brahmins are obliged to profess and confess.

ha e nos cazamentos, as obrigações que os *bramaxaris* tem e os cazados o *vanaprasaten*, e o *sanixi* com que serimonias se fas e quantos modos de *sanixis* aja, quem foi seu fundador, que senefica seu bordam que elles chamam *tandu*, seus llavatorios, as serimonias ao comer, seus *langenes*, que hé sinais que pon na testa, o que os *bramanes* crem e profesam aserca do criador do universo, qual seja o modo que teve em o criar, os sacrificios e mais serimonias que fazem no asentar o *lingam* pera estar pera sempre, o modo de lhe fazer *puxei*, o aparelho do *bramane* que á-de fazer puxei no *pagode*, quantas maneiras aja de puxei, a serimonia e sacrificos de *teivasam*, como se fas o *equiam* solene, algumas difrensas de seitas que os *pandaras* tem, e as ensignes que usão pera serem conhidos cadaa qual de que seita seja: sempre averá algo mais, mas tudo isto que vai aqui hé tirado de llivros autenticos e de suas lleis.

(fol. 3 v) Tem o *bramane* obrigasam de defender a sua lei, mas de modo que não desprese qualquer lei que for, porque dizem que todas as mais lleis tem algo do que elles em sua lei profesam. E assim a lei dos mouros posto que diga não hai Brama, Vexnu e Urutirem, todavia dizem que ai hum só Deus criador dos seos e da terra, que elles tambem dizem Parabrama; e assim os christãos posto que negam a multidam dos deoses, todavia dizem ever hum só Deus criador dos seos e da terra e que hé Padre, Filho, Espirito Santo e que quasi se semelha aos tres que asima dise, por onde despresando qualquer lei, como todas ellas tenham algo do que elles tem na sua, é o mesmo que despresar sua lei, e assim não despresão lei alguma. Isto quanto ao que todo o *bramane* tem obrigasão de comfesar e profesar.

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⁹ Cronin pp. 129-147.

Beginning of a synopsis of ceremonies and a way of life of brahmans in these parts of India, according to their laws and the opinion of their learned men.

(Introduction)

Having resided for 20 years by order of holy obedience at Madurai I have applied myself with diligence to the study of the social and religious behaviour of non-Christians, especially the brahmans, because all the others are considered as incapable of any meritorious work to obtain salvation and reach the glory of Heaven. Yuddha a very reliable author in Hindu lore says that once a king on his round of visits to his kingdom found a man with his head on the ground and his legs in the air, a penance he had done for many years. The king asked the penitent why he did such a penance. When he answered that it was to obtain salvation and the glory of Heaven, the king further asked him what his caste was; and on hearing that the penitent was not a brahman, he gave the order to have his head cut off because only brahmans are allowed to enter Heaven and no one else. Therefore the brahmans are the only ones well versed in Hindu law and keep it sedulously.

Here in this book with God's help I intend to write on these laws as given in their law books and on events as reported by trustworthy writers. In this way Your Paternity will know some of their queer ideas and deplore them. The fourth law says that the life of a brahman is divided into four states: First is the state of *brahmacarins*, who have taken the sacred thread and are studying the law. The second state is the one of married men called *grhasthas*. The third state is the one of hermits called *vānaprasthas*; and the fourth state is the one of *sannyāsins*.

For these four states a brahman requires to be of honourable parentage, which necessitates at the fourth or sixth month of his conception some

(fol. 4) *Comesa o Sumario das serimonias e modo de proceder dos bramanes destas partes da India conforme a suas lleis e doutrina dos seus doutores.*

(Introdução)

Entre as cousas porque fis alguma dilligencia, em perto de vinte anos que neste Madurei residio por ordem da santa obediencia, huma dellas foi saber o modo de proceder que a jentelidade destas partes tem, em especial os *bramanes*, porque toda a mais jente hé tida por incapás de merisimento algum, nem de cousa polla qual se alcance a gloria. E asim dis Juden, doutor grave em suas estorias, que andando hum rei visitando seu reino achou hum home que avia muitos annos fasia penitensia, estando com a cabeça no cham e os peis pera sima. Chegando o rei a elle peis lhe dise que porque fasia aquela penitensia? E lhe respondeo que pera se salvar he a gloria. Perguntoulhe mais o rei que lhe disese que casta hera? E porque lhe dise não ser *bramane*, logo alli lhe cortou a cabeça, dizendo que a só os *bramanes* hera lisito hir a gloria e a nenhuma outra pesoa não. E asim os *bramanes* somente tem em sim as cousas da llei e com muita inteireza as guardam.

E pera que V. P. posa ver quais sejam as impertinencias e doer-se dellas, com o favor devino as escreverei nestes quadernos tirados a letra de suas lleis, estorias autenticas e de autores graves. E asim dis an quarta llei que o estado dos *bramanes* se devida em quatro maneiras de jente, huma hé o de *bramaxari*, que são os que depois de tomarem a llinha aprendem a llei; outro dos cazados a quem elles chamão *gragastar*; outro dos hermitôis a quem elles chamão *vanaprastan*, e outros dos *saniazes*.

En todos estes quatro estados o que se require hé que seja bem nacido e a quem tenham feito asim a(s) serimonias e o mais, que são sertos sacrificios.

ceremonies and sacrifices which have to be performed; as also at the time of his birth, when given his name and solid food. After his third birthday he must have the ceremony of *kudumi* and after his eighth in the month of April the one of taking the sacred thread.

His study of the law has to begin in the month of August under the star called *avittam* or *sravistha*. He has to live on alms befitting a student and do all things that *brahmacarins* do. Having learned one, two or three, with the consent of his *guru*, he will be married to a brahman girl of good birth after the Yajña sacrifice and the daily performance of the *Homa* and other ceremonies; because if he does not do it, he will incur many sins and misfortunes. In the month of April (Vaisakha) he has to perform the sacrifice called *pasupantam* or *pasu-bantha*¹⁰; if it is not done the domestic fire will burn fast.

The third state among the brahmins is the one of *vānaprasthas*. These are men who live in the desert called *ris-his*. They are considered men of great perfection. Some of them write books on the laws of the brahmins, which carry great authority as the Fathers of the Church enjoy with us. They are also Gotras or founders of great families like our patriarchs. These hermits allow their hair, beard and nails to grow; in this way they do penance in the desert. Here at Madurai I saw one of these hermits. He had his beard tied around his body. In my presence he loosened it so that it touched the ground to some four inches; and he was not a short man. Another hermit had his nails so long that those of the thumb could be twisted around his arm and rendered him incapable of opening his hand; and the nail of his ring-finger was nearly as long. I saw another hermit with hair touching the ground and nails so long that he could not close his hands on

estando a molher prenhe (fol. 4 v) de quatro e seis mezes, e ao naser, ao pôr do nome, e quando lhe dam de comer comeres solidos, e equae aos tres anos de idade lhe fasem a(s) serimonias do *corumbi*, e os oito annos em o mes de abril lhe an-de fazer a(s) serimonias da botar de llinha.

E á-de comesar aprender a llei em agosto quando reina a estrella a quem chamão Apittam, e em o tempo que aprender a llei á-de viver de esmolla e á-(de) fazer as mais cousas que os *bra-maxares* fasem. Aprenderá huma ou duas ou tres leis, e, depois de aprender, com licença do seu *curu* se casará com molher *bramana* e bem nasida, e fazendo *equiam*, e todos os dias fará *omam* e as mais serimonias. E se asim o não fizer averá muitos peccados e malles e no mes de abril á-de fazer o sacrificio a quem chamão *pasuvadantão*. Se o não fizer se agastará muito o fogo.

O treseiro estado hé entre os *bramanes* o de *vanaprastan*, que são huns homes que vivem no deserto, que tambem os nomeão por *iruxis*, que são tidos por homes de muita prefeisão. Alguns escrevem sobre as leis dos *bramanes* como entre nós os doutores da Igreja e tem muita autoridade suas grossas; sam tambem cabeças de gerasoins como quá chamamos patriarchas. Estes deixão crescer os cabelos da cabeça, barbas e unhas das mãos, e com isto fazem penitensia no deserto. Eu vi neste Madurei hum que trasia a barba amarrada e diante de mi a soltou e arojavalhe pollo cham como quatro dedos, e não hera homem pequeno; e outro com as unhas das mãos tam grandes que a unha do dedo grande lhe dave huma volta ao braso, e asim não abria a mam, e a outra unha do dedo anullar ya já quasi fazendo a mesma volta; e outro vi que os cabellos da cabeça lhe chegávo ao chão e, se bem me lembro, não podia fechar as mãos polla gran-

¹⁰ S. B. E. XXIX p. 12 called Pakayagnas. Kane II 1326 called Pambandha.

that account. For their dress they are allowed to use white cloth or *casti cavi* (*khañi*). They spend their life in the desert doing penance and have only one meal a day. As already mentioned *sannyāsins* are men of this type who live in the desert.

Now with God's help I intend to present how the profession of a *sannyāsin*, his way of life and other things are done. He is bound to keep these according to their religion. Moreover, different types of *sannyāsins* are distinctly explained, all of which are taken from authoritative books and from the Hindu law, as stated above. They have been translated into Tamil by men proficient in this type of work; and I have with some help translated from Tamil into Portuguese, which need not be repeated as they have been mentioned earlier. Therefore having decided with God's help to explain each point more in detail, I begin now with the ceremony which is to be performed four or six months after the conception of a child; it is called *Simanta*.

The ceremony called *Simanta* has to take place in the fourth or sixth month after the wife is with child. The way to perform it is the following:¹¹

Chapter 1

After all the brahmans of the place are summoned, the husband asks them to do *āsīrvādam* for his wife; this done, the husband will bring fire; he then spreads rushes, *nanal*, to the four points of the compass, along with other objects, *neli*, a porcupine quill, more *neli* and dried cowdung, as well as a new piece of cloth and an earthen vessel called *kalan* with a pat of butter. Having put all these together, the *homa* begins in this way: throwing butter four times into the fire in honour of Brahma, the following *mantras* are said: "Thou Brahma, Lord of this world, I offer this *homa* of thy pleasing, so grant all my petitions" and

desa das unhas. E podem vestir ou panos brancos ou de *cavi*, e assim andando no deserto gastão a vida em penitencias e não comerão (fol. 5) mais que huma ves do dia. O *saniaxes* á-de ser destes que vivem no deserto como está dito.

E porque com ajuda de Deos se á-de dizer do modo de se fazerem *santagem*, seu modo de vida e tudo o mais que se guarda (e) em sua diabolica religiam tem obrigação de fazer, e quantas maneiras ai de *saniaxes*, muito distintamente, tirado de livros autenticos e das lleis, como asima dise, trasladdado tudo em *malavar* por homens iruditos no *girantão*, e de *malavar* com alguma ajuda os tresladei em nosa lingua portugueza, nem me (a)largo en tratar o que tenho dito. E porque com ajuda de Deos determino, como asima digo, de por extenso escrever cada cousa por sim, não sou mais largo, e assim comesarei polla serimonia que se fas quatro e seis mese(s) depois da criança jerada, a que elles chamão *simandão*.

As serimonias que se fazem estando a molher prenha de quatro a seis mezes, a que elles chamão *simandão*.

(Cap. 1)

A serimonia a que chamão *simandão* se á-de fazer no quatro õ seisto mes depois da molher estar prenha. O modo que se á-de ter hé o seguinte. Chamarão a todos os *bramanes* do lugar e lhe rogará que fassam *aservadão* a molher, e depois de assim o fazerem trará fogo e pondo do junco *nanal* en todas as quatro partes, trará também outras cousas, as quais são *nelle* nacido, e espinho de porquero espin, e *nelle* e bosta de vacca seca, he hum pano novo, e hum vaso de barro a que chamão *agual*, huma pouca da manteiga. Depois de todo isto junto, se comesará *omão* da maneira seguinte, que, botando no fogo quatro vezes da

¹¹ Kane II 222-226.

"Let that Brahma, the creator of this world, grant me sons"; again, "The Brahma, the Lord of all wisdom, grant me wisdom"; and again, "The Brahma, the Lord of riches, grant them plentifully unto me".

He then makes *homa* to the fire four times, and with words pronounced with the four *mantras*, he says: "Thou, Fire, the Lord of all goodness, grant me a good name and a good life". After performing these *homas* the wife must be told to turn her face East, and her husband placing himself in front, takes rushes and the quill, and passing them over her head from the centre of her forehead to the back of her neck, throws "*puri*" at her. This done, he calls two of the brahmans and asks them to say two *mantras*; then takes her to the river bank, which is equivalent to praying to the river for her. Now taking some fresh *neli* and dry cowdung he ties them up at the end of her saree, and thus both husband and wife make *āsīrvādam* to the brahmans. Then in silence they both approach and touch a young male calf. This is meant to signify that they wish to be given sons as that calf. This ceremony ends here.

Here follows a ceremonial of rites to be performed at the birth of a child, which the Hindus call *jātakarma*¹².

Chapter 2

The solemn ceremonies called *jātakarma* on the day of the birth of a child are performed in this manner:

As soon as the child is born and washed, all the brahmans are called and the child is placed before them. They will then place their hands on

manteiga a onrra de Brama, o *mandirão* hé o seguinte: "Vós, Brama, que sois senhor deste mundo, satisfeito deste *omam*, vós me dai tudo o que desejar"; e "aquelle Brama porque se fez o mundo me dê filhos"; e "aquelle Brama, que hé senhor de todas as (fol. 5 v) siensias, este tal Brama me dei entendimento", e "o Brama que hé senhor de todas as riquezas me dê a mim muitas".

E fazendo ao fogo quatro vezes *omam*, a declaração de todos os quatro *mandirões* que se an-de dizer hé: "Vós, fogo, que sois senhor de todos os merecimentos, me dai fama e merecimentos". Depois de feitos este *homans*, dirão a molher que se ponha com rosto pera o nacente, e pondo-se seu marido defronte della tomará do junco *nanel* e o espinho de porco espin, correrá elle desd'o meio das sobrenselhas por toda a cabeça, chegando au tou-tiço a botará *puri*. Depois do que, chamando dous *bramanes*, lhe dirão que digão dous *mandirões*. E llevando(a) a borda dum rio, que monta tanto como rogar ao rio por ella, e o marido tomando do *nelle* nacido e bosta de vaca sequa, (a) amarrará na ponta do pano da molher. E asi a molher e o marido fazendo *asaruvadão* aos *bramanes*, sem fallar mais pallavara irão ambos de dous a tocar a hum bizerito pequeno. A cauza hé pera que tenham elles filhos como aquelle bizerinho. Com isto se acaba esta serimonia.

As serimonias que se fazem quando nace alguna criança, a que elles chamam *cadacarmão* são as seguintes.

(Cap. 2)

A solenidade a que chamam *xadacarmam* que se fas no dia em que nace a criança hé a seguinte: que hé em nasendo a criança, levando-se e chamando todos os *bramanes* e trazendo a criança diante delles, tocando a criança e dizendo-lhe os *mandirões* que manda a

¹² Kane II 228-237.

the child and say the *mantras* according to the Hindu law. After this the father takes the child in his lap, and says the following *mantra*: "As long as you live, I am bound to feed you". Then he places his hand on the child and says the following two *mantras*: "You, flesh of my flesh, whose birth I wanted, and now that you are born, I ask for you a life of one hundred years". While saying this this prayer he kisses the head of the child. Whenever he kisses him the father will repeat the same *mantra*.

Now the father announces under what constellation the boy has been born; he then takes a metal vessel of porcelain, with a little honey and butter in it and gives it to the child three times, the while reciting the following *mantra* three times over: "we pray Sarasvati, the sun and the gods — called *Aświns*, the fire and *Indra* — that they all may give you wisdom". This *mantra* is to be repeated three times i. e. each time the honey and butter are placed in the mouth of the child.

Taking water in a cooper vessel, called *chempu*, the father now pours some drops of water over head of the child with the following *mantra*: "By pouring these drops of water, if there is in you the evil witch spirit called "*Rākṣasa*" or any devils, let *Varuna*, who lords it over the waters, drive them out from you. If any fault against *Brahma* at the time of your gestation, being you then defiled, let this water that I pour on you, and the earth, heaven, fire, water, wind, and the four points i. e. north, south, east and west; and the sun, let all of them be good to you, for which end I pour this water on you".

Now in the metal plate, called *Kalam*, butter and *tayir* (curds) are brought and poured into the mouth of the child, saying the following *mantra*: "Let these be good to you all the world over". Then the mother takes the child and gives him milk from her left breast and says the following *mantra*: "Let

lei, depois do que tomando a criança e pondo-a no regaso elle dirá o seguinte *mandirão* que hé: "Emquanto tu viveres tenho obrigação de te sustentar". E depois, tocando aa criança, dirá dous *mandirões*, que são os seguintes: "Tu por mi nasestes com a minha carne (fol. 6) e com minha vontade te fiz nacer, por onde tu es eu e rogarei que vivas sem anos". E dizendo este(s) *mandirões*, beixará a cabeça a criança, e quando lhe beixar dirá o mesmo *mandirão*.

Depois do que, á-de dizer em que estrella em que naceo o menino, e trazendo numa porsalana de metal hum pouco de mel e manteiga o dará a criança por tres vezes, e o *mandirão* que á-de dizer hé: "Rogamos a *Sarasu-padi* e ao sol e aos deoses —a que chamam *Axuvini-dei*— e ao fogo e a *Intiren* que todos elles juntos te dem entendimiento". Este *mandirão* an-de dizer tres vezes, scilicet, cada vez que posserem o mel e manteiga na boca da criança huma ves. E tomando agoa em hum vaso de cobre, a que chamão *chempu*, botará algumas gotas de agoa na cabeça da criança, e o *mandirão* que an-de dizer hé: "Por botar sobre ti estas gotas de agoa, se acaso en ti ouver algum bruxo — a que elles chamão *iro-quixar* — ou alguns demonios, *Varaunem* — que hé o senhor das agoas — os lance de ti. E porque, tu estando no ventre emmundo, ouve alguma culpa contra *Brama*, por estas gotas de agoa que sobre ti boto, a tera, e o ceo, e o fogo, agoa, e o vento, as quatro partes do mundo — scilicet, norte, sul, leste, oeste — e o sol, para que todos estes te fasão bem, te boto estas gotas de agoa".

E trazendo em hum prato de metal, a que elles chamão *calam*, manteiga e *tairo* juntamente botarão na boca a criança, e o *mandirão* que á-de dizer he: "En todas as partes do mundo te fasão bem". Tomando a mãe a criança nos braços lhe dará leite com a teta esquerda, e o *mandirão* que se á-de

no evil spirit or a cow without young bring death on you; let a long and prosperous life, spent in good repute and strength, be yours with the shining light of a Brahman's life". Laying the child on the floor, she says the following *mantra*: "When I lay my child on the floor, let the earth, the moon and the sun take care of it".

Then bringing in the metal vessel, called *Kalasa*, with water she pours it over the child's head with the following *mantra*: "Come, water, being a harmless creature as you are, drive away the evil spirits that they do no harm". While this prayer is said, cowdung is brought and spread over the spot where the child was, the size of a cow's hide; and here lighting a fire, *homa* will be made. In the following way, taking mustard in one hand and bran in the other, a *mantra* is said; meanwhile mustard and bran are thrice thrown into the fire and the *mandirao* (*mantra*) which is to be said, runs: "Wretchedness multiplies as the dogs(?). Multiply so that during this child's life neither crows nor the birds, called *kottam* (owl), may do him harm; nor any other wicked birds because this child is the son of Brahma, born to learn the law of Brahma. We ask 'Deva Indra' and all the other gods to protect this child so that neither evil spirits nor the devils with tridents, nor those that carry the skulls of the dead, nor the devils that at night accompany 'Deva Indra', either singly or all together, may be able to do harm to this child". For the successive days *homa* with bran and mustard has to be performed. During these ten days alms must be distributed according to the means of the family and small coins according to the individual's wish.

In this way the rites connected with the birth of a son to a Brahmin family come to a close.

dizer hé: "Para que nem os bruxos nem a vacca que não tem filhos te não matem, estando muito tempo em prosperidade e todas as boas fomas e fortalezas, e o resplendor, que por suas obras tem os *bramanes*, te den a ti". E pondo a criança no cham, e o *mandirão* que á-de dizer hé: "Por eu botar esta criança no cham, temhão cuidado della a terra, a lûa e o sol".

E trazendo em o vaso de metal, a que (fol. 6 v) elles chamão *calcão*, agoa o porão na cabeça a criança e o *mandirão* que se á-de dizer hé: "Vinde quá, agoa, assi como vós estais sem fazer mal a ninguém, defendei aos bruxos que lhe não fasão mal". Rogando isto (a) agoa, se trará bosta de vacca e embostearam o lugar onde a criança esteve; e o lugar que se á-de embostear será quanto tomará hum coiro da vacca, e em (o) mesmo lugar fazendo fogo se fará *omão*. E o modo hé que, trazendo mostarda e farellos em ambas as mãos, dizendo hum *mandirão* a botarão tres veezes no fogo, e o *mandirão* que se á-de dizer hé: "Este miseravel tempo se aumenta como se aumentão os canis; pera que em este tempo não fação mal a esta criança, nem as gralhas, nem os pasaros — a que chamão *cottão* — nem qualquer outra má relé de pasaros lhe fasão mal a esta criança, e porque hé filho de Brama e porque á-de aprender a lei de Brama, rogamos a Deiventren e os mais deoses guardem e defendão esta criança, e pera que os bruxos e os demonios dos tridentes, e os demonios, que andam com as cabeças dos defuntos, e os demonios, que andão de noite com Deiventren, juntamente não fasão mal a esta criança". Des dias ande fazer *omão* com farellos e mostarda. Passados os des dias, conforme a sua possibilidade, farão as esmollas de *nelle* e mais sementes, *caizas* e *fanões*, o que cada hum quizer, e com isto se acabão as serimonias que se fazem o dia que nace alguma criança aos *bramanes*.